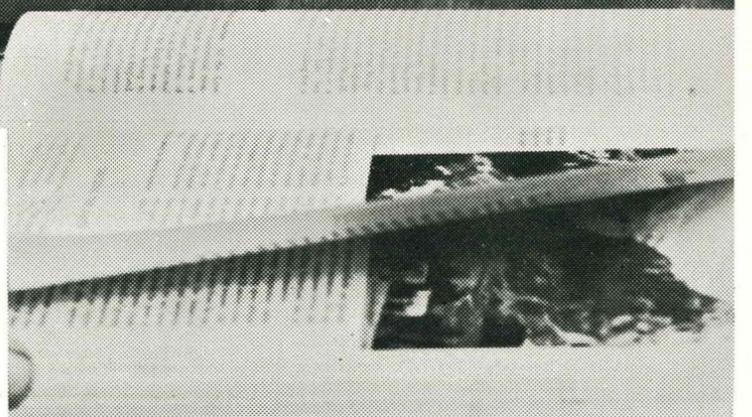



WESTERN RECORDER
AUGUST 3, 1967





GLEANINGS FROM THE FIELD

J. WILLIAM ANGELL, professor of religion at Wake Forest College, has written a book which says that if Christianity is not dead, it is at least "sick unto death." Dr. Angell says, "only as the church is sure of its beliefs, aware of the urgency of its message and honest about its shortcoming can it hope to enlighten the minds and convert the will of a hostile and indifferent society." The book is available in paperback form in Baptist and general book stores.

"**THE CRUSADE OF THE AMERICAS**" is one of the eight slide and filmstrips being issued by Broadman Films in Nashville during August. The Crusade filmstrip is a color presentation designed to define and clarify the hemisphere-wide evangelistic effort scheduled for 1969. Other slide sets are focused on the various ministries of Baptist mission work. One mission set is entitled, "Miss Lottie Moon," and pictures the years spent in Virginia by Miss Moon, and also shows location and events of her China ministry.

DONALD COWHERD, assistant pastor of Eastern Parkway Baptist Church, Louisville, has been called as pastor of Faith Baptist Church, Glen Burnie, Maryland. Glen Burnie is a suburban area of Baltimore, and Mr. Cowherd will be the second pastor of the congregation. Faith Baptist Church is affiliated with the Southern Baptist Convention, and is now six years old. It has about 400 members at the present time.

PAGE H. KELLEY, associate professor of Old Testament at Southern Seminary, will be the Bible teacher at WMU conference at Ridgecrest, August 10-16. The conference will also feature workshops and other training sessions for WMU officers and leaders. A similar conference will be held at Glorieta, July 20-26.

H. LLOYD STORMENT, pastor of Bethany Baptist Church, Louisville, was in revival July 9-16 at First Baptist Church, Frankfort, where he was formerly associate pastor. There were 16 additions by baptism and 11 by letter. Herman M. Bowers is the pastor there.

DON ALMOND has resigned as minister of music and education at the First Baptist Church in Whitesburg, Kentucky, and accepted a call to the Southside Baptist Church in Greensboro, North Carolina.

EVANS GREMILLION has accepted a position as minister of music at Immanuel Baptist Church of Paducah, Kentucky. Mr. Gremillion has been serving in this capacity for the past 12½ years at First Baptist Church, Albemarle, North Carolina.

JACK JONES has resigned as pastor of Locust Grove Baptist Church, Murray, Kentucky, and accepted the pastorate of Fordsville Baptist Church, Fordsville, Kentucky. He is beginning his duties at Fordsville the first Sunday in August.

THE ANNUAL CHURCH MUSIC INSTITUTE at Southern Baptist Seminary, Louisville, is scheduled for October 23-28. The themes this year include "The Creative Use of Music in Evangelism" and "The Use of Psalmody in Baptist Churches". . . . More information about the institute may be obtained by writing Jay Wilkey, Southern Baptist Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

A NEW BOOK, "Opening the Bible—A Guide to Understanding the Scriptures," by Edgar V. McKnight, assistant professor of religion and classical languages at Furman University, has been published by Broadman Press. The book introduces the Bible, gives background information, and lays a foundation for Bible study for the average layman. McKnight holds B.D. and Th.D. degrees from Southern Baptist Seminary in Louisville.

A HOMECOMING CELEBRATION will be held at Crab Orchard Baptist Church Sunday, August 6. There will be special music both morning and afternoon services. John M. Carter, president of Campbellsville College and former pastor of the church, will be the speaker at 11:00 a.m. Richard Stevens, also a former pastor, will speak at the 2:30 p.m. service. Dinner will be served on the grounds at 1:00 p.m.

LEROY MOORE, JR., a Southern Baptist minister, has been named assistant professor of church history at Hartford Seminary Foundation, Hartford, Connecticut. Moore, a Texan, has been visiting assistant professor of American Studies at the Graduate Theological Union in Berkeley, California, for the past year.

MR. AND MRS. PAUL H. MILLER, missionaries to Nigeria, expected to arrive in the States on July 15 for furlough after their first term. Miller was associate pastor of Immanuel Baptist Church, Louisville, at the time of their missionary appointment in 1964. They may be addressed, c/o George F. Miller, Route 5, Altamont Road, Greenville, South Carolina 29609.

MR. AND MRS. JARRETT D. RAGAN, missionary associates in Singapore, expect to arrive in the States August 4 for furlough. Mrs. Ragan is the former Charlotte Bruner of Louisville, Kentucky. The Ragans may be addressed at P. O. Box 908, Toccoa, Georgia 30577.

MR. AND MRS. W. HAROLD MATTHEWS expected to leave the States to resume their duties as missionaries in the Philippines July 14 following furlough. He is a native of Ohio County, Kentucky; she grew up in Sadieville, Kentucky. He was pastor of Temple Baptist Church, Owensboro, Kentucky, before they were appointed by the Foreign Mission Board in 1957.

THE MILL CREEK BAPTIST CHURCH, Radcliff, Kentucky, had a note burning ceremony on July 9 to symbolize payment of the debt on their new educational building. The building was entered March, 1965, and by now the church has also purchased additional land for parking, recreation and future building. Ferrill Gardner is the Mill Creek pastor.

Evangelism is Still Strong in the Bible Belt

by JOHN F. HAVLICK

A favorite sport of many people today is "picking on the Old South." Recently some have said that "evangelism is dying in the Old South" or "soon we will have to send missionaries to the Old South." A hard look at some of our population trends and statistical information indicates that the Southwest and Pacific coast states are much more in danger of being lost to engulfing unbelief than the Old South. When the whole picture is seen, the Old South has been doing a better job than most other sections in evangelizing its population.

Baptismal Ratio

The first key is baptismal ratio; that is, the number of baptisms in relation to Southern Baptist population. For the sake of comparison, we will use the four Southern states that are traditionally "deep South" and compare them with one of the most evangelistic states in the SBC, the state of Texas. Texas is used because it is the only state convention that can more than equal, in number of churches and strength, the state conventions of "The Old South." Here are the baptismal ratios for these five states for 1966, remembering that the lower ratio is indicative of more baptisms in relation to Southern Baptist population:

Alabama	30.3
Georgia	31.5
Louisiana	31.6
Mississippi	31.7
Texas	33

This brief comparison tells us that it took 30.3 Southern Baptists to baptize one convert in Alabama, and it took 33 Southern Baptists to baptize one convert in Texas. When one considers that in these four states there are more Southern Baptists in relation to total population than any of the other states, the figures are even more amazing. The acid test of evangelism is penetration of total population, and the following comparison of the same five states reveals how well the Southern Baptists have penetrated total population by giving us the number of Southern Baptists in comparison to total population:

Alabama—one Baptist for every 7.8 total population
Texas—one Baptist for every 10.2 total population
Louisiana penetration reflects the French Catholic culture in south Louisiana. The only state in the West that can compare with the Old South in penetration is Oklahoma, with one Southern Baptist for each 4.6 total population. This is more startling when one remembers that the traditional evangelical denominations are equally stronger in the Old South, and that these figures do not include other Baptist groups. Other Southern states of SBC penetration include Tennessee with one Baptist to 4.4 total population, Kentucky with one to 5.7, Arkansas with one to 5.5, South Carolina with one to 4.6, and North Carolina with one to 4.9.
New state convention baptismal ratios look very good, as for example Ohio with 10.4, Oregon-Washington with 14.7, Alaska with 11.7, and Colorado with 14.3. But consider the fact that in

How Should We Observe the Lord's Supper?

by Wayne E. Ward

The pattern that has developed around the Lord's Supper observance in most of our churches seems designed to destroy the real meaning of the Supper. It is usually tacked on to the end of a public worship service, and it may involve various groups of people which do not have the actual unity in Christ which the Supper is intended to express.

Sometimes, well-meaning Christians urge the use of the Supper in interdenominational meetings, or in other disparate gatherings, in order to try to demonstrate the unity of all Christians. Real unity is certainly a worthy goal, for which Jesus prayed. But the use of the Supper to try to achieve it may lead to the tragic mistake of manipulating a Christian ritual to suggest a unity which is not there in fact.

Only the redeeming power of Jesus Christ through the Holy Spirit can make Christians one in Christ's body. If people are truly regenerated by the Holy Spirit and are, therefore, members of the one body of Christ, the Lord's Supper can be the most magnificent expression of that unity. However, when some people believe they became Christians by being sprinkled in infancy; and others believe they became Christians by being immersed; and others believe they became Christians by being regenerated by the Holy Spirit—they may be furthering division by trying to demonstrate a unity in the Supper which they deny in their basic beliefs!

Jesus certainly made it clear that the

these same states Southern Baptists number one to 309 in Ohio, one to 147 in Oregon-Washington, one to 33 in Alaska, and one to 113 in the Colorado Convention. These states should have a better baptismal ratio when one considers the number of unchurched and unsaved that are possibilities. It is also to be remembered that the Old South has maintained this degree of penetration after giving up thousands of its people who have been instrumental in organizing the work in pioneer areas and new state conventions.

Thank God for the "Bible Belt" and all that it has meant and is meaning to the kingdom of God. It is true that the Bible Belt has its imperfections, but there are very few of God's children who are perfect. This is one Yankee born in Milwaukee, Wisconsin, who is grateful for "Old South evangelism" that loved him, sought him, and won him to Jesus Christ. May the holy fires of evangelism burn all across our land.

Supper is not to be observed in a general public meeting. He took his disciples aside, into an upper room; and, by his insistent probing, he made them examine their hearts and their relationship to him. This is an indication that we should plan the observance of the Lord's Supper today, not in a general meeting for the public, but in a special meeting of the church fellowship.

Not only should the Supper involve a special meeting of the church; it should be the central act which dominates the entire service whenever it is held. It is true that early Christians often ate the Supper at the conclusion of an *agape*, or love feast. But the entire meal was a part of the fellowship in Christ, preparing the way for the climactic moment of giving the bread and the cup—exactly as it was with Jesus and the disciples in the Upper Room. Some churches have found a marvelous renewal of the early Christian practice by gathering the church family around the tables for an evening meal. Then, in the simplest way, someone at each table follows the direction of the pastor in serving the bread and the cup to those at the table.

Many variations are possible in the manner of observance, but any adaptation of the Supper should preserve its basic meaning—a deeply committed fellowship of Christians, whose lives are submitted to the discipline of the one body (the church), and who examine themselves in spiritual depth as they eat the bread and drink the cup in remembrance of their Lord!

WESTERN RECORDER

"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints"
—Jude 3

KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40043

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The Challenge of the Current Riots

The whole nation has been shocked by the violent riots in several American cities in recent weeks. We have thought it couldn't happen in America, a land of freedom and plenty, where the poor are rich by the economic standards in most of the world.

But it could and has happened. Parts of cities now look like war-devastated areas. The toll in lives is shocking and the cost in dollars is staggering.

How could such incidents happen in America? Who is to blame? What is the solution? These are questions of serious concern to every American from the President down to the last citizen.

The answers are not as simple as some street corner comments would make them. There are deeply-rooted problems and complex conditions involved. They will demand the most serious attention, and their solutions will require much in costs and many years of work.

It is clear that a ruthless criminal element is present in the riots. Doubtlessly also communists and other agitators are taking full advantage of the opportunities. Militant racists are fanning the flames of hate.

But conditions must be right before such criminals and agitators can take over. Such riots couldn't be started in most of our communities, no matter what kind of agitators were at work. But poverty, ignorance, joblessness, sub-standard housing, gouging landlords and racial discrimination make for resentment, despair and desire for revenge to be used by agitators. In such a tinder box the tiniest spark can set off an explosion. And once the mob spirit takes over, all reason departs and madness prevails.

It would be easier to think that those who live in such conditions are solely responsible for their plight, and that they want no better. It is true some want no better, but the vast majority of those caught in such conditions share the American dream of freedom, respectability, equality and plenty. It is also true that many Negroes and other racial groups have been exploited by the strong and the greedy. The spirit of the times all over the world could have told us that the have-nots of America would demand what they think they deserve from the haves, and revolution is the method used.

What is the way out? How can such violence be ended now, and what can be done to prevent its recurrence? There are no easy answers, but several steps seem to offer hope.

First, lawlessness must be put down at any cost. Force must be met with force. A sniper who shoots a

policeman who is trying to maintain law and order—or a fireman who is trying to save property—deserves no mercy. He should be dealt with as the maddened criminal and murderer he is. Legislation to deal effectively with racist radicals is sorely needed.

The next step is a long-range effort to remove the conditions which make a community ripe for riots. This is a slow, expensive and sometimes discouraging task. Our cities got the way they are over a period of years, and it was easier for them to get the way they are than it will be for them to be changed.

A major part of the responsibility for changing these conditions lies with city, state and the national governments. New legislation is needed in social fields. Millions of dollars would be required to replace slums and ghettos with better living facilities. Open housing, equal educational and employment opportunities, and other privileges enjoyed by most Americans now, belong also to the rest of the American citizens. The fact that there are a few who don't want improvement, and won't accept it, should not prevent improvement opportunities for the rest.

The basic problem we face, however, in overcoming the problems that give rise to such a serious national crisis is not related to materials but to persons. All the economic and social improvement conceivable won't bring men to love each other and share life's material and immaterial blessings with each other. Conditions do need changing, but the greater need is for changed men. Unchanged men bring about such conditions as exist in our cities today, and other unchanged men, living in these cities, express their resentment to such conditions with violence.

The government can build attractive low-rent housing, upgrade educational and employment opportunities, and even pass legislation giving equal civil rights, but only the gospel of Jesus Christ can change men.

The American cities present the greatest mission and evangelistic challenge that we have ever faced. While we have been abandoning the inner city for the wealthy suburban areas, the conditions have developed to produce the present crisis. No doubt some of the inflicted areas are where Baptist churches once stood and ministered but now have moved to the elite sections of the cities.

While we have majored on sending the gospel to pagan lands elsewhere in the world, a paganism has shown itself in our homeland, resulting in conduct that would put the heathen to shame.

The call of our own Southern Baptist Home Mission

Board leadership for an all-out effort to win our great American cities to Christ is urgent if it is not too late. And when we go to the heart of our cities with the gospel, we had better go with the prior motivation of changing human hearts whether or not we build Baptist churches with big buildings and approved church organizations.

The human hearts to be changed are not only those who start riots, burn, loot and kill, but the more respectable who live in the suburbs and have profited financially from the blighted inner city.

GUEST EDITORIAL

Opportunity for Self-Expression

Baptists have always respected the right of each person to his own opinion. We give each person the privilege of interpreting the Bible for himself. We believe that the same Spirit who inspired the Scriptures also guides the reader in understanding them.

Thus, no one is authorized to say, "This is what Baptists must believe," or to write "the" book on Baptist doctrine. All one can say is, "This is what I believe," or "This is what many Baptists believe."

That is why your state paper provides an opinion column; to give each reader the opportunity to express himself.

This is not to say the role of a state paper is to foment debate and constantly raise divisive issues. But the opportunity for self-expression must always be respected.

A few years ago, some thought *The Saturday Evening Post* was on the skids as a magazine. But it has made a dramatic comeback. One contributing factor may be the feature, "Speaking Out," which appears in each issue. Although the editors point out that they do not always agree with what is said, they do give space in each issue for a writer to speak his personal mind.

Some of us, unfortunately, are slow to learn how to disagree without being disagreeable. When we differ with another, we tend to be on the defensive.

Redding Family to Spend One Year In Nigeria

Dr. and Mrs. George Redding and their son, David, were scheduled to leave New York August 1 to spend a year in Nigeria. Redding is chairman of the religion department at Georgetown College, and is going to Nigeria at the invitation of the Southern Baptist Foreign Mission Board. He will teach for one year in the Nigerian Baptist Seminary at Ogbomosho.

Mrs. Redding is taking a year's leave from her teaching post in the Georgetown school system, and David will take Seminary courses while in Nigeria.

Redding has been granted a year's sabbatical leave from Georgetown.

Occasionally, we raise questions about the motive and sincerity of those with whom we disagree.

Christian maturity means that I can disagree with another without attacking him as a person. I can say objectively that a fellow is 4'6" tall without calling him a runt!

As Voltaire is attributed to have said, "I disapprove of what you say, but I will defend to the death your right to say it."

Life would be monotonous if every flower were the same color, if each song had the same music, if each vegetable tasted the same, if each story had the same ending, if each home had the same floorplan.

So in the realm of ideas and opinions. The world would be a rather monotonous place if everyone thought exactly alike.

At the dedication of the Temple, Solomon prayed, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27). If a place of worship is too small to contain the presence of God, then the mind of any single person is too small to contain the wisdom of God. No one has a corner on all the truth. Beware of the man who thinks he has God in a corner, or acts as if he has God neatly tucked under his belt!

So when you have something to say, let us hear from you so your ideas can be shared with other readers. But please respect the intelligence and the right of others to their opinion, too. No one has a monopoly on truth.

One of the surest signs of weakness in a leader—whether he be a deacon, Sunday school teacher, pastor, or denominational worker—is the inability to tolerate the ideas of others. On the other hand, the genius of leadership is found in the man who can quietly listen to the opinions of others, evaluate his own thinking, and finally arrive at his own convictions. He never feels he must "destroy" those who disagree. He does not take disagreement as a personal insult.

When you do write, be sure to sign your name and full address. Unsigned letters go in the wastebasket.

—ROBERT J. HASTINGS
in the *Illinois Baptist*

The Cover

In a few weeks thousands of Baptist young people will be entering colleges and universities across the United States. Baptist churches should encourage their young people to make Christ the "Lord of learning" by observing On-to-College Day, informing them of the work of the Baptist Student Union, and continuing a personal contact with them while they are away in school.

Oldest Active Sunday School Teacher Sought

The name of the oldest active Sunday School teacher in a Southern Baptist church is being sought by the Sunday School Board at Nashville.

Information is available on one teacher who is 90 years old and has been teaching continuously for 62 years.

Persons who know of someone who is older and has a longer record of continuous teaching experience should write the office of denominational relations at the Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tennessee.

Be sure to include the person's name and address, length of service and place of church membership.

Baptist Editor Criticizes "Evangelical" Ecumenical Idea

A Baptist editor at Washington has strongly objected to a proposed new conservative evangelical ecumenical organization.

James O. Duncan, in an editorial in the *Capital Baptist*, District of Columbia Baptist Convention publication, urges for the idea, "Let it die now, quietly."

The conservative evangelical ecumenical move is spearheaded by *Christianity Today*, an independent nondenominational publication edited by Carl F. H. Henry.

At the Miami Beach meeting of the Southern Baptist Convention, a motion was made by Alastair C. Walker, pastor from Griffin, Georgia, that the president appoint a study committee to discuss areas of cooperation with other evangelical groups. The matter was referred to the Executive Committee of the convention.

Earlier at the Pastors' Conference, Jess Moody, pastor of the First Baptist Church, West Palm Beach, Florida, appealed for Southern Baptist participation in "evangelical ecumenicalism" in cooperation with those "who have nothing to do with liberal Christianity or the present ecumenical movement."

The Duncan editorial said, "It does not seem wise for all 'conservatives' or all 'liberals' to be encouraged to gather in their own individual groups. . . . The worst thing that could happen to Protestantism is for it to be divided along theological lines, conservatives and liberals, rather than each denomination

Southern Region Youth To Meet August 17-19

The annual youth retreat-Bible conference, sponsored by the Baptist churches of Kentucky's southern region, will be held at Camp Joy, Brownsville, August 17-19, with Dr. Robert G. Lee and Coach Johnny Oldham as main speakers.

Dr. Lee, former president of the Southern Baptist Convention and pastor emeritus of Bellevue Baptist Church, Memphis, Tennessee, will speak on Friday night at 7:30. Coach Johnny Oldham of Western Kentucky University, a Baptist deacon, will speak on Thursday evening.

Saturday morning speaker will be Dr. Clyde Gordon, full-time evangelist.

All teenagers and young people of the southern region are invited to the annual conference. It begins Thursday, August 17, at 4:00 p.m.

Youth Retreat Director Richard Oldham of Bowling Green said reservations may be sent to Mrs. R. H. Glazier, registrar, in care of Glendale Baptist Church in Bowling Green.

having both viewpoints represented in their own ranks.

"What the proposal seems to do is put the conservative evangelicals into one camp over against the National Council of Churches," Duncan said.

"In fact," he continued, "in one issue of *Christianity Today* they even have this diagrammed and even estimate that in the 'new evangelical formation' 13,000,000 conservatives would come from the National Council of Churches.

"This is sheep stealing in a big way," he charged.

In his study of the new proposed evangelical ecumenical organization Duncan said: "We find that there are no new reasons given for the proposed togetherness of conservative evangelicals than were given for the formation of the National Council of Churches."

The *Christianity Today* plan envisions a massive 45,000,000-member organization with possible programs of a weekly magazine, an evangelical book program, insurance and pension plans for independents, financial pools for new building construction, and other projects.

The new organization might appeal for "church-by-church identification" rather

er than membership by denominations as is now done in the conciliar movement, according to an editorial in *Christianity Today*.

The Baptist editorial attacked this approach to cooperation. "To suggest that this togetherness is to be done in a 'church-by-church' alignment is to place almost absolute authority in the hands of a few," Duncan said.

"Here lies a far greater danger than is present in the National Council of Churches where denominations come together for cooperation," he continued. "At least, in the council a denomination can bring to bear its influence and power, but in a gathering of churches, can you imagine what influence one single church would have in an organization of 45,000,000?" he asked.

Duncan predicted a serious breach in Baptist fellowship if much time is given to the new proposal. "For Southern Baptists to depart from their traditional past of not affiliating with any group other than with their fellow Baptists, would widen the breach between American and Southern Baptists and perhaps the Negro Baptists as well," he said. (BP)

Low Postal Rates for Religious And Non-profit Agencies Attacked

Postal subsidies for churches and other nonprofit organizations came under heavy attack in the U. S. House of Representatives at Washington.

"Sympathy for a worthy cause is a good old American trait, but it has gone hogwild in the setting of ridiculously low postal rates for churches, charities and other nonprofit organizations," declared Rep. Ken Hechler (D., W. Va.)

In a 15-minute speech on the House floor, the congressman appealed for an increase in both commercial and nonprofit postal rates. He said that the annual deficit for such mail now exceeds \$200,000,000.

Hechler quoted favorably a 1965 statement by the advisory panel on postal rates. The panel at that time questioned the intermingling of subsidies to nonprofit organizations with postal rates.

"If there is merit in these subsidies, they should be identified and included as direct payments from the budgets of the federal agencies charged with overseeing public welfare activities," the panel said.

The congressman reported the kinds

of criticisms he gets when he asks for "a more rational approach to postal rates." He said he is besieged with arguments like this:

"Would you penalize your poor country churches, struggling to mail out their weekly church bulletins? How can the little church in the wildwood possibly survive if its fund drive is crippled by higher postal rates? Would you slap the crippled children in the face?"

On the other hand, Hechler said that there is a rising protest by taxpayers who feel that they are "taxed to subsidize someone else's religion."

He said that subsidized postal rates for nonprofit organizations means "that the general taxpayer is forced to pay to make up the postal deficit caused by causes in which he may not believe."

Hechler pointed out that in the past 39 years, the bulk rate for nonprofit organizations has gone up only 1/4 of a cent to 1 1/4 cents, while first-class rates in the same period have risen from 2 cents to 5 cents.

This means, he said, that first-class mail rates have risen 150% while third-class nonprofit rates have risen only 25%. (BP)



John Hack Honored

John Hack and his wife, Joy (center), recently were presented a plaque by the youth of Berea Baptist Church in appreciation for his work as minister of education and youth in that congregation. Church youth pictured with the Hacks are Ginger Farmer (left) and Brenda Williams. Hack is now minister of music - education at Forest Park Baptist Church, Bowling Green.

Gaza Hospital Aids War Victims

The Baptist hospital in Gaza, which has remained open throughout the Middle East crisis, treated more than 200 wounded and performed about 130 operations in the two and a half weeks following the outbreak of the Israeli-Arab war, reports Merrill D. Moore, Jr., Southern Baptist missionary.

Moore and Dr. David C. Dorr stayed in Gaza to keep the hospital functioning when other missionaries were evacuated in late May.

"The people appreciated our presence and help," writes Moore. "At one time we had about 140 patients, 250 refugees seeking shelter and food, plus some 65 or 70 employees. The nurses and other employees did a marvelous job in the

emergency. Even when mortars were hitting quite close by, nurses in the operating room worked as calmly as if it were an ordinary day."

During the fierce struggle for the city, a hospital gardener was wounded in the leg by a shell that fell near him, but the staff suffered no other casualties. About 200 windows were broken in hospital buildings, walls took shrapnel damage, and some equipment was destroyed.

"In this unsettled time when so many things are indefinite, we ask that you continue to pray for us daily" Moore said. "God has been so wonderful to us, particularly in letting us be here, in keeping us here, and in continuing the work in a most unforeseen way."

Ridgecrest Manager to Retire in October

Willard K. Weeks, manager of Ridgecrest Baptist Assembly in Ridgecrest, North Carolina, will retire after 17 years in the position effective October 31, Hubert Smothers, director of the services division of the Southern Baptist Sunday School Board, has announced.

Known as "Daddy Weeks" to almost 7,000 summer staff members who have worked with him since 1950, Weeks has a reputation for continuing interest in the staffers and for carrying candy bars which he gives away at almost any excuse.

During his 17 years as manager, the Southern Baptist Convention assembly has grown from 1,200 to 2,400 acres; the

New Strategy Needed for Ministry To City, Urban Seminar Concludes

Baptists must look toward a new denominational strategy for an effective ministry to the "secular city," according to the findings of a Southern Baptist Seminar on Urban Studies at Washington.

In the final session of the seminar, it was stated that old methods, procedures and strategies are inadequate for serving in the modern urbanized society.

"Our denomination needs to come to terms with the city," declared Thomas A. Bland, professor of ethics at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

"We need to break away from our survival and success-oriented goals" in dealing with the problems of the inner city and of the high rise apartment, he said.

Baptists must get over "our preoccupation with individualistic pietism that

assumes that to straighten out the man straightens out society," Bland continued.

In pointing the direction of a new denominational strategy, Bland said that Baptists must come to grips with the causes of poverty and become involved in the structures of society that apply political and economic power.

Another teacher in the seminar, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, cautioned that "our Baptist genius and that of the Christian faith is focused on concern for the person."

Carlson called for Baptists to adjust to the larger role of government, to come to a new awareness of the work of the Holy Spirit and to combine their preaching with action as they seek to minister to the new urban society.

Looking toward a prophetic ministry in the new day, Carlson said, "I am optimistic about the Baptist movement. Our regionalism, our ruralism and our dogmatism are melting down."

He pointed out that Baptists are "entering a creative day in our methods and structures in inter-agency cooperation." He said that there is a new kind of openness and a new sense of group dynamics that will help Baptists develop their ministry to the new urban society.

A third teacher, E. Luther Copeland, professor of missions at Southeastern, said that there are "three necessary recognitions in our denomination for communicating the gospel in our time."

They are, according to Copeland, recognition of (1) the city as the locus of a redemptive and reconciling ministry, (2) dialogue as the most effective means of Christian communication, and (3) cooperation with other religious groups.

"Christians must take seriously the other segments of our society and learn to listen as well as to talk," Copeland said. Groups with views other than our own, he continued, can no longer be ignored.

Without making specific recommendations he continued, "I think the National Council of Churches and World Council of Churches are important." He then asked, "How long can Southern Baptists accept the benefits of the Councils of Churches without accepting responsibility?"

The four-week seminar on Urban Studies was a joint project by the Southeastern Baptist Seminary, the Home Mission Board of the Southern Baptist Convention and the District of Columbia Baptist Convention. Thirty-one persons enrolled for seminar. (BP)

Seminarians Live 'Among the People' In Unique Ministry to Inner City

Southern Baptist Seminary at Louisville is participating in a unique approach to evangelizing the inner city by contributing technical know-how and manpower for a pilot project across the Ohio River in New Albany, Indiana.

Seminary students Jackson Oliver of Covington, Kentucky, and Larry Carter of Decatur, Illinois, are living among the people in a low income area of downtown New Albany. Their objective is to minister to the needs of people through counseling and personal contact without operating from any local or institutional church.

The inner city ministry was the idea of New Albany's Graceland Baptist Church. Pastor Elvis Marcum and the area Southern Baptist missionary, Eldon Jones, shared the idea with Kenneth Chafin, professor of evangelism at the seminary.

The seminary professor selected students for the project, and student pastoral aid was arranged by Joseph Stiles, director of the school's field work program.

"This new concept of missions is really inexpensive," Marcum said. "We always

Two Kentuckians Help Build Chapel in Vietnam

Two Kentuckians serving in the U. S. Army chaplaincy in DiAn, South Vietnam, recently assisted the men of their company in constructing a new chapel for use by the soldiers of the Second Brigade.

They are James D. Bruns, former pastor of Sunnyside Baptist Church, Shepherdsville, and Harrods Creek Baptist Church, Crestwood, and his assistant, James R. Henderson of Elkton, Kentucky.

The chapel includes a sanctuary, offices for the chaplains and chaplains' assistants, and other office space.

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thought you couldn't help people until you found a preacher, rented an auditorium, and bought a piano."

However, he pointed out, under the New Albany plan, the ministers' homes become the base of operation. They are used for Bible study, youth meetings, or anything else needed in the community.

The "New Albany Project" will serve also as a laboratory for Chafin's courses on ministering to the inner city. He will meet weekly with the participating students. Other students may be assigned to the project in the future.

Other agencies assisting the unique ministry in addition to Graceland Baptist Church and Southern Seminary include the State Convention of Baptists in Indiana and its Southeastern Association, the Home Mission Board, and other local churches in the area.

Plans Announced for New Student Evangelism Drive

The student department of the Sunday School Board, Nashville, is now conducting a series of pilot projects to test its new strategy for reaching the academic community for Christ.

"Realizing that inadequate emphasis has been given in recent years and that a more concerted effort on the college campus in evangelism is necessary, projects of a bold nature are in the planning stage," said David K. Alexander, secretary of the department.

Among the projects is the Christian Witness Mission, a week of seminars, small group discussions, worship and visitation for the purpose of sharing the Christian faith on campus.

The first missions were held in April at Washington State University, Pullman, and the University of Idaho at Moscow.

Other future pilot projects will include campus evangelism conferences, campus retreats, and art exhibits.

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Campbellsville Church Adds New Elementary Worker

The Campbellsville, Kentucky, Baptist Church has extended a call to Miss Carrie Sue Gay of Eubank, Kentucky, to



Miss Gay

serve as elementary worker. She will supervise the day kindergarten and seek to improve the quality of Christian education in all the organizations of the church which minister to persons under 12 years of age.

Miss Gay is an honor graduate of Georgetown College and has received the M.R.E. degree from Southern Seminary at Louisville. She will complete her master's degree at the University of Kentucky this summer.

Baptist Work Upgraded In 1967 SBC City

Many messengers to the 1967 Southern Baptist Convention meeting at Miami Beach, Florida, were aware of the ironic fact that the Baptist witness was very weak on the famous resort beach.

Now, however, that witness has been upgraded extensively with the appointment of a director of Southern Baptist ministries at Miami Beach. He is Lewis Maples of Tulsa, Oklahoma, who will serve as pastor of the First Baptist Church—the only Southern Baptist church on the island—and direct the already-existing ministry to language groups and non-evangelicals.

Maples also will initiate a new program to include a "Chapel by the Sea," and weekday ministries mainly for adults, highlighting cultural, commercial and religious aspects of life.

The First Baptist Church of Miami Beach is sponsored by Central Baptist Church of Miami. The Miami Baptist Association and the SBC Home Mission Board also give financial support to the work.

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Christian Secularism

The disciples of gloom talk much about the secular society, the secular city, the secular church. Some talk of the Post-Christian Era into which they think we have entered—the church is no longer a determining factor in the life of the world. Some deify public higher education as secular education, and say that society no longer looks to the church but to the universities. In the next breath they condemn the churches as irrelevant, as institutional fossils, or as foxholes for delinquent church members.

Religion Losing Impact?

As if to underscore the thought in my first paragraph, George Gallup of the American Institute of Public Opinion in a release datelined April 11th, says: "The current thesis that the church is losing its relevance in today's world gains support from the results of the latest Gallup survey.

"A majority of people today, 57 per cent, say religion is 'losing' its influence on American life. Exactly 10 years ago, the proportion holding this view was only one-fourth as large, 14 per cent.

"Recently organized religion has come under fire from certain quarters for not addressing itself to the problems of the day. It has been called 'out-moded' and 'sterile.' Survey evidence clearly shows a growing public pessimism today about the impact of religion on life in the U. S."

Source of the survey? Certain men and women, from a sampling according to poll techniques—from men, not God.

Enter The Secular

The churches are penetrating the secular world as never before—not in the organized church sense as much as the erosion of secular and selfish concepts in government, business and industry—and through Christian leadership in all three, is injecting the Christian principles of service, dignity of the individual, and love.

Whence the government's interest in education, in senior citizens, in the poverty programs, in the Peace Corps and Vista? The influence of the church, the teachings of Jesus Christ, the involvement of Christian leaders in all the "secular" world. Rejoice! The church of Jesus Christ must be "in the world, but not of the world." We may be doing indirectly more than we appear to be doing directly. Rejoice! Give God the glory—but cease the prattle about a dead church.

HAROLD G. SANDERS

Fellowship, Understanding Among Denominations Fostered by Study

A unique series of Sunday night worship services at Snyder Memorial Baptist Church, Fayetteville, North Carolina, according to the church's pastor, has broken down biased attitudes and stereotyped images and created a bond of fellowship and understanding between Baptists and churches from six different denominations.

The series of six Sunday night services, entitled "What Our Church Is Doing To Redeem the World," has featured messages on this subject by ministers from the local Methodist, Pentecostal, Episcopalian, Presbyterian, Lutheran and Roman Catholic churches.

Following the sermons, the congregation which has included both Baptists and guests from the other denominations, has moved to another part of the church to exchange in a dialogue-type "talk-back" to allow the members and visitors to ask questions and express their own viewpoints.

James Cammack, pastor of the 1,700-member church, called the response "exciting" and "excellent."

"I think the main result," he said, "has been that we have found that we have more in common with people of whom we have been previously suspicious doctrinally."

Cammack, however, said that there was no effort on the part of the church to have a local-level ecumenical movement. "It is a cooperative venture rather than the hope of unity or merger, which

is not what we are after," Cammack said.

The pastor said that the series has emphasized what each different church is doing in the world to present the Christian message and redeem mankind, rather than emphasizing the doctrinal differences between the churches.

Real dialogue has resulted between the Baptists and the other denominational groups, he said. "There has been doctrinal discussion and doctrinal differences of opinion expressed, but there has been no defensive attitude about this.

"This freedom of dialogue," he added, "means that you can ask me any question and I will try to answer it as freely and honestly as I can."

The dialogue, Cammack continued, has helped the Baptists to understand why, for example, the Pentecostals speak in tongues. With this understanding comes fellowship and improved relationships.

"This fellowship and understanding," he said, "is even being generated with Roman Catholics."

Another result, he said, has been the response from the unchurched people in the community who have come to the services, perhaps out of curiosity, and have heard the message of Christianity.

In one service, he said, attendance was about 300, with perhaps one third of them visitors from the other denomination, and about 35 who were members of no church. (BP)

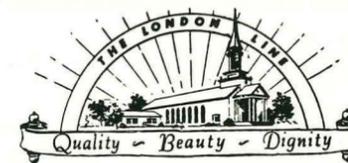
Harrodsburg Foundation Assets on Increase

Harrodsburg Baptist Foundation has released its annual report, which shows more than \$3,000 earnings for the past year. The foundation has made distributions of the earnings according to its charter provisions. The Harrodsburg Baptist Church receives 10%, the Kentucky Baptist Board of Child Care 45% and the remaining 45% is used for the education of Baptist missionaries and ministers.

The foundation is presently assisting four students. Arnold Moon, a ministerial student, will be a senior at Campbellsville College this fall and another minister, Bob Sanders, is enrolled at the Clear Creek School in Pineville. Other

recipients are Miss Kathy Terry and Miss Judy Kephart, both of whom will be sophomores at Campbellsville College this fall.

The Harrodsburg Baptist Foundation has shown remarkable growth from 1954, when its assets were \$2,000, to 1967, when the assets exceed \$73,500. Ott Elliott, Harrodsburg Baptist layman, is president of the foundation.



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American Baptists Favor Rent Subsidy for Elderly

An American Baptist Convention representative has testified in favor of an enlarged public rental supplement program for low income elderly people.

Louis D. Mitchell, associate director of the division of Christian social concern, American Baptist Convention, Valley Forge, Pennsylvania, appeared before the subcommittee on housing for the elderly of the Senate Special Committee on Aging.

Mitchell commended Congress for the beginning that has been made in a rent supplement program for low income people. He said that such a program increases "the hopes and capacities of the poor to participate in the economy without stigma."

Specifically, the American Baptist spokesman asked (1) for ample funds for initiating rent supplement projects for three-year periods and (2) for more flexibility for the secretary of the Department of Housing and Urban Development in the assignment of funds to various mortgage insurance programs.

He concluded that "an improved and enlarged rent supplement program is essential to achieving the long range goal of providing housing within the economic means of all of our elderly citizens."

While disavowing that he spoke for individual members and churches, Mitchell told the subcommittee that he was appearing "in behalf of the American Baptist Convention's 1,500,000 members and 6,000 churches."

Medicare Benefits Explained in New Free Report

Details of the new Federal program paying toward hospital and other medical costs for persons over 65 are told in a free report. This is part of the Free Social Security and Medicare Information Service given by American Income Life Insurance Company. This company features a plan which supplements Medicare. A plan that pays cash directly to the policyowners in addition to the new Federal program. There is no medical examination required. Readers are invited to write for the free Social Security and Medicare Service, sent with details of American Income's Medicare Supplemental Plan. There is no obligation. Write Medicare Information, 3620 Lexington Road, Louisville, Kentucky.

Editor Asks Consideration for Handicapped in Public Buildings

Marse Grant, editor of the *Biblical Recorder*, North Carolina Baptist state paper, spoke before a Senate subcommittee in support of a bill that would make all public buildings constructed in the future with federal funds accessible to physically handicapped persons.

Grant told the subcommittee on public buildings and grounds of the Committee on Public Works that he was appearing before them in a dual capacity—as the father of a physically handicapped youngster and also as state chairman of the National Foundation-March of Dimes.

The subcommittee is considering legislation to require all new public buildings financed wholly or in part with federal funds to be so designed and constructed as to be accessible to the physically handicapped. Sen. B. Everett Jordan (D., N. C.) is chairman of the subcommittee.

The measure was introduced in the Senate by Sen. E. L. Bartlett (D., Alaska) who said he was opposed to amend-

ing the bill to require alteration of existing public buildings.

The Baptist editor told the subcommittee that the bill's passage would accomplish "untold good" in federally-financed buildings and "would be an incentive as well as an example for those constructing churches, schools and other buildings."

Grant said that the thousands who would benefit most from the bill "depend on members of Congress to do what is right for them."

The subcommittee also heard testimony from men in wheelchairs representing national organizations for handicapped persons who told of those whose careers and activities are frustrated because of the inaccessibility of most public buildings.

Narrow doorways, restroom facilities, public telephone booths, drinking fountains, long flights of steps—even short ones, were cited as architectural barriers to the person in a wheelchair. (BP)

Missionary Shot by Congo Raiders

Congolese raiders shot and killed a British Baptist missionary during a pre-dawn foray on June 27, the Baptist Missionary Society home office in London has reported.

The slain missionary was David Allen Claxton, 28, who has served in Congo for three years. Survivors include the missionary's wife, Janet, and two children, aged three years and nearly two years.

Raiders attacked the Claxton home

in Kisangani, Congo, about 3 o'clock in the morning. They bound the night watchman and demanded entry into the Claxton home.

Mr. Claxton refused to let them in. Instead he went to an adjoining room to telephone the police. The raiders fired through the window as he was trying to telephone. Then the raiders fled.

Mrs. Claxton untied the night watchman and with his help drove her husband to the nearest doctor. Her husband was pronounced dead on arrival at the physician's office.

Prior to serving at Kisangani, the Claxtons had been at Kinshasa and Upoto while waiting for the rebellion to subside so they could go to their appointed field at Kisangani. During his 15 months in Kisangani, Claxton was in charge of church work and was headmaster of a Protestant secondary school.

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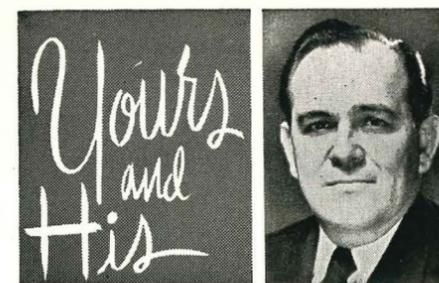
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The Serving Church

My pastor preached a wonderful sermon July 2, answering the question, "What is the Church to do?" He stated that there are two positions, two stances, two attitudes, one of which most churches take: (1) the church is to give me service, meet my needs—I am a consumer, a client, an observer, or (2) the church is a fellowship which enables, equips me to serve others, to minister to the world. I am to be a contributor, a participant.

The "consumer" church will never grow, most will die; the enabling, serving church will always grow, will never die.

The Limits of Love

How far does this principle of Jesus apply? Is it to the local church, the immediate community? Of course! A church which does not minister in its own community loses its reason for existence—it is misplaced "salt."

Does it go beyond the local community? Of course. If it doesn't, it will never truly meet the local needs; it will never be the "church that Jesus built."

"Into all the world"—the Commander says; "to all nations", the Master says. "Ye are the salt of the EARTH"—Jesus says. "No other Name"—Paul says, for any and all men to be saved.

Where the limits of Christian love? Of Christian witness? There are none—"It is not the will of my Father that any should perish, but that all should come to eternal life" said the Son. That's why the Cooperative Program.

Losing Your Church Life

Jesus said of the individual—and churches are made up of saved individuals—"He that saveth his life shall lose it; and he that loseth his life for my sake and the gospel's shall find it."

That's the way HE lived! He "lost" his life for us, and He has FOUND it in us as His brethren.

Is your church "saving" its life? Using its resources on itself, loving itself, praying for itself, pampering itself? Or is it losing its love, its witness, its prayer, its resources on OTHERS? Two ways to check would be to see how many baptisms last year, and what percentage of your total income was sent through the Cooperative Program?

Observer or participant?

Graham Welcomed Enthusiastically By Christians in Yugoslavia

Evangelist Billy Graham received one of his warmest welcomes and experienced one of his finest hours in his first preaching engagement in a Communist country.

In Zagreb, Yugoslavia (population 500,000) for a weekend, Graham employed his traditional approach, "the Bible says." He adroitly handled the questions of the press, as he does everywhere. And he shook hands of hundreds of believers who blocked his path after his three services.

Hand-shaking after a service is something Graham rarely has the opportunity for, because of the size of audiences. He wanted to make an exception in Zagreb, and it won him immediate identification with the people.

If these Yugoslav Christians had learned to appreciate Graham from afar, he only endeared himself to them all the more by this personal gesture. In addition, Graham autographed Bibles, books, and programs for almost as many as he shook hands with.

Some of the audience came from

Macedonia, in extreme southern Yugoslavia on the Greek border. They traveled three days to reach Zagreb, located in the north. For many of those who came, it would be the experience of a lifetime.

As one listener was heard to comment (through an interpreter) as he shook Graham's hand, "I thought I would never see the day when I would have this opportunity to hear you and shake your hand!"

Graham's three formal appearances took place on Saturday afternoon in a small Lutheran church, and on Sunday morning and afternoon on a field where Roman Catholic seminary students practice football (soccer). The seminary made this field available to Graham.

Attendance was small judged by the standards of crusades like the one in London which Graham had concluded only a few days before—with 26,000 in the audience and three times that number in churches around the city being reached through closed circuit television.

Six-month Contributions Pass Halfway Mark

Southern Baptist Convention contributions to world missions during the first six months of the year exceeded slightly the half-way mark in the convention's budget, an end-of-the-month financial report indicated.

For the six-month period, a total of \$12,595,955 was contributed through the SBC Cooperative Program.

In addition to the \$12,500,000 through the Cooperative Program, designated contributions to specific missions causes reached \$18,246,891.

The combined designated gifts and Cooperative Program contributions brought total world missions gifts in the SBC to \$20,800,000 for the half-year period, an increase of more than \$1,700,000 over total contributions for the same six-month period in 1966.

It was an increase of \$1,000,000 in Cooperative Program contributions in comparing the 1966 and 1967 figures, and

an increase of \$754,042 in designated gifts.

"Cooperative Program receipts for SBC causes during the first six months of 1967 show a 8.7 per cent increase, compared with a 4.3 per cent increase for designated causes for the same period," said Porter W. Routh, executive secretary of the SBC Executive Committee which prepared the financial report.

"In the light of the growing world need and continued inflation, all of us as Christians should seriously consider readjusting upward our giving to the causes of Christ through our church," Routh said. (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for August 13, 1967)

INTERNATIONAL SERIES

PARTNERS IN THE GOSPEL

Acts 18:18-28

Corinth, a city of some 400,000 people, was a center of wealth, worldliness and wickedness. All the vices of human nature were found in abounding measure in that pleasure-seeking, luxury-loving and profligate city.

When Paul arrived in Corinth he was not met by a welcoming committee or offered a comfortable home. As a pioneer for Christ, Paul sought a home in which to reside and a job at which to work to earn his livelihood. He found an abiding-place with Aquila and Priscilla, who, like himself, were tent-makers. The three wrought effectively in the prosecution of their trade and in the fellowship of the gospel of Christ. What a delightful fellowship they must have had in discussing the work of the Lord!

On week days Paul labored at his trade, and on the Sabbaths he entered the synagogue and tried to win Jews and Gentiles to Christ. His declaration that Jesus of Nazareth was the Messiah infuriated the Jews, who used abusive language in speaking of Christ. When their opposition to Paul became vicious, he "shook his raiment", signifying that he was through with them. He then turned to the Gentiles.

Almost crushed by the bitter opposition, and discouraged by the limited visible results of his work and the turn of events, Paul was on the verge of leaving Corinth. While he was anxious to go to more fruitful fields, the all-wise Lord encouraged him to remain. He commanded Paul to stop being afraid and to keep on preaching the gospel of Christ, assuring him that, if he would continue to preach the gospel faithfully and courageously, no harm would come to him. Paul was promised the personal presence of the Lord, protection from any injury, and success in preaching the gospel at Corinth. This assurance gave him comfort for his troubled spirit, a new courage, and a new enthusiasm for his work. Assured of the presence, protection and power of the Lord, Paul gladly remained in Corinth a year and six months, and preached successfully in spite of his unpleasant encounters with Jewish prejudice, Roman indiffer-

ence, and Greek strategy. The assurance of the Lord's presence with him, in his trials and when his efforts seemed fruitless, made him rejoice.

As an expression of gratitude to God, and as a sign to the public that he had made a vow to live a separated and dedicated life, Paul shaved his head. On his visit to Jerusalem, Paul reported to the church how the Lord had blessed his labors and those of his partners in the gospel, to the end that many had been saved. His report encouraged them, enlarged their vision, and created new enthusiasm in their hearts. Paul also returned to Antioch and shared with the church there the good news of what God had done for and through him and his partners.

Paul took Aquila and Priscilla with him to Ephesus, the city to which he had longed to go, but the Holy Spirit had prevented him from doing so. There he availed himself of every opportunity to proclaim the gospel to the Jews. After Paul departed therefrom, Apollos, a young preacher from Alexandria in Egypt, came into the city.

Apollos was talented, capable, learned, eloquent and enthusiastic, but he was immature and not sufficiently quali-

fied for the gospel ministry. He was fervent in spirit, but he sorely needed instruction, for he lacked knowledge of the meaning of the cross, the power of the resurrection, and the outpouring of the Holy Spirit. Detecting a serious deficiency in him, but recognizing his outstanding ability and tremendous possibilities, and admiring his fervency of spirit and fluency of speech, Aquila and Priscilla kindly and graciously took Apollos into their home and explained to him much of the background of Christianity and the content of the gospel with which he was not familiar. When they had finished instructing him, Apollos was a different and better preacher. Possessing this additional knowledge, Apollos was embarrassed over his former unqualified and immature preaching.

Led by the Holy Spirit, Apollos went to Corinth, carrying with him a letter of introduction and hearty recommendation from Aquila and Priscilla to the Christians there. After receiving a cordial welcome, he wielded a great influence with the power of his eloquence and the content of his message. So forceful were his scriptural messages that the prejudiced Jews were not able to gainsay them. God used him mightily in His service. Since He is still looking for those whom He can use, will you be one through whom He can present His gospel to others?

LIFE AND WORK

A SELF-DISCIPLINED MEMBERSHIP

I Corinthians 9:19-27; 10:12-13

A person who has exercised faith in Christ and been born into the family of God should experience and enjoy a wholesome spiritual growth. To do this he must exercise self-discipline. A Christian cannot measure up to the fullness of his possibilities apart from the yielding of body, mind and spirit in absolute devotion to Christ. In contrast with the prevalent spirit of self-indulgence, we should consider it both a privilege and a duty to practice self-denial and to exercise self-discipline in order to be effective workers for Christ.

I Corinthians 9:19-27

Motivated by a consuming desire to win people to a saving knowledge of Christ, and willing to undergo the self-discipline in order to succeed at it, Paul

was determined that he would not give the enemies of the gospel an occasion for charging him with preaching only because of what he got out of it. For him preaching was not a profession but a passion. He could not keep from preaching.

As an expert in the use of illustrations and analogies that people could understand easily, Paul frequently pictured the Christian life under figures which he drew from the Greek games. Seizing a splendid opportunity to appeal to the Corinthians in language readily understandable to them, Paul drew an analogy between a famous foot race and the race of life. By so doing he stimulated his own zeal and that of his Christian friends by reminding himself and them of the efforts and sacrifices which

were made cheerfully for the sake of a perishable crown.

Paul portrayed the athlete putting his body through the most rigid self-discipline in preparation for running a race and winning the prize. Participants in the races for corruptible prizes were very careful to discipline themselves in order to be in the proper physical condition to run a successful race. How much more important it is for those who run for the incorruptible prize to discipline themselves if they expect to run well!

If heathen footracers practice self-denial and self-discipline to win a fading wreath of leaves, Christians certainly ought to do as much in order to obtain a crown of righteousness which fadeth not away. If worldly runners refrain from eating various palatable foods, and abstain from tobacco, liquor and immorality in order to win a race, why should not Christians, whose bodies are the temple of the Holy Spirit, at least live as clean and pure lives as they?

When one has believed on Christ and received eternal life as a gift from God, he is qualified to run in the Christian race, but not before. The prize which the earnest Christian strives to obtain is the approval of Christ. Knowing this, Paul sought to run in such a manner that Christ would not be displeased with his race. Mastery of the bodily appetites is always essential to the successful running of the Christian race and to spiritual victory.

I Corinthians 10:12-13

By temptation is meant the solicitation to do that which is evil. Every temptation comes directly or indirectly from Satan. Every one of God's children is subjected to temptation. In grace and mercy God has provided the means whereby believers in Christ may overcome the onslaughts of temptation from the world, the flesh, and the devil. He expects the believer to make use of these means to the end that he will be an overcomer.

Paul gave some very helpful advice

to the Corinthian Christians. He warned them of the danger of overconfidence in the warfare against Satan. Christians must never underestimate the power of Satan or overestimate their own strength. Those who proudly think that they are able to withstand the temptations of Satan in their own strength are the most likely to fall.

Frequently, when we are tempted, we conclude that no one else has ever been tempted so sorely. But in whatever way we are tempted we have plenty of company. "There hath no temptation taken you but such as is common to man." The encouraging thing is that in temptation a Christian can always count on the faithfulness and power of God. He will not permit us to be tempted beyond measure. We can take courage from the fact that God will always make a way of escape for us, if we actually want to overcome temptation and are willing to depend on Him for the strength which is needed.

Rubens Lopes: Man Behind the Crusade of the Americas

by GEORGE W. KNIGHT, ASSISTANT EDITOR

As fantastic as it seems, 20,000,000 Baptists and 100,000 local churches in 26 countries of South, Central and North America are now making plans for a hemispheric-wide evangelistic campaign in 1969 because of the vision and influence of one man.

Dr. Rubens Lopes of Sao Paulo, Brazil, president of the Central Coordinating committee of the 1969 Crusade of the Americas, was in Louisville this week with other members of his committee to make further plans for the forthcoming campaign. In an interview he spoke enthusiastically of claiming the Americas for Christ during the massive evangelistic effort which he first suggested in 1965.

The Brazilian Baptist, who has served as pastor of Vila Mariana Baptist Church in Sao Paulo for the past 27 years, first challenged his Baptist countrymen with the idea of a Crusade of the Americas on January 31, 1965.

His suggestion followed a successful



Rubens Lopes

nation-wide Brazilian Baptist Evangelistic Campaign which resulted in 100,000 conversions.

Armed with the enthusiasm of Brazilian Baptists for the idea, Lopes issued the same challenge during June, 1965, to the annual meeting of the Southern Baptist Convention at Dallas, Texas, and the Baptist World Congress meeting at Miami Beach, Florida. Both Baptist groups gave enthusiastic support to the vision of Lopes.

When the planning committee (Central Coordinating Committee) of the Crusade met and organized itself last year at Cali, Colombia, Lopes was immediately elected president of the group.

Already he has traveled thousands of miles, visiting 23 of the 26 countries presently committed to the 1969 campaign.

There is little doubt that Lopes is chief spokesman for the Crusade of the Americas. In Louisville he was interviewed by half a dozen reporters from local newspapers and radio and television stations. One of his ambitions is to talk personally with the presidents of every South, Central and North American Country which will be affected by the crusade to give them New Testaments and discuss plans for the evangelistic campaign. Already he has visited the presidents of Ecuador, Venezuela and Guatemala in South America.

Mementos of his various visits to the United States include a key to the city of Memphis, Tennessee, and a citation proclaiming him an honorary citizen of that state. In Mississippi on one occasion, he visited Governor Paul Johnson and was made honorary sheriff of the capital city of Jackson.

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KENTUCKY BAPTISTS AT WORK



Sunday School

Why Not Additional Bible Study?

by Roy Boatwright

Some churches are providing additional Bible study for Juniors, Intermediates and Adults through the Weekday Bible Study Program and the Fellowship Bible Classes or Mission Bible Classes.

A very helpful set of curriculum materials for Juniors entitled: *Bible Personalities* by Mary Jane Haley and *The Life of Jesus* by Robbie Trent and Harriet Maffett for nine and ten-year-olds. *Great Passages of the Bible* by William McElrath and *The Christian Way* by William P. Greenlee and Rose Knisley McKee for eleven and twelve-year-olds. The material for the Intermediates is entitled: *A Study of the Old Testament* by Perry Ginn and Eugene Chamberlain and *A Study of the New Testament* by Raymond Brown and Velma Darbo for the thirteen and fourteen-year-olds. *A Book Study of the Bible* by Robert Bishop and *Christian Faith and Life* by Robert Hastings for fifteen and sixteen-year-olds. The teachers and pupils books are available from the Baptist Book Store.

An alternate Bible Study unit entitled, "Jesus the Mighty Worker" written by Dr. Ray Summers and Dr. Howard P. Colson has recently been made available from the Sunday School Board. A church may desire to use the regular Sunday School quarterlies for the Fellowship Bible Classes. However, if it is felt that the uniform lesson material does not meet the needs of the pupils then perhaps the new alternate study unit of thirteen lessons could be chosen for use.

For additional information on the Weekday Bible Study program, or the Fellowship Bible Classes, write the Sunday School Department.

VACATION BIBLE SCHOOL REPORTS

As of July 17, the Sunday School Department office has received 342 Vacation Bible School reports. This is 18 less than we had received in the same period last year. We urge all churches to mail their Vacation Bible School reports.

Woman's Missionary Union

Cedarmore—September 2-4

Have you made your reservation for one of the WMU Conferences at Cedarmore?

Last week, in this column, we gave you a summary of plans for WMU Week, August 28-September 1. Don't miss it if you can possibly arrange to be there. If you can't attend for the week do come for the weekend.

Dr. Kenneth Chafin of Southern Seminary will be the Bible teacher; Mrs. Louise Propst, of the Home Mission Board will bring several of her stirring missionary messages; Mrs. Roy E. Snider, one of the writers of Mission Action materials for Woman's Missionary Union, SBC, and president of Arkansas WMU will lead a conference for everyone on Mission Action.

Mr. Charles W. Douglas, Minister of Music at First Church, Princeton, will be in charge of the music.

The program will open with conferences Saturday at 2:00 p.m. on the work of all WMU organizations led by the same personnel as during the week: WMS Presidents, Mrs. C. P. Gunther; Mission Study and Programs, Mrs. J. S. Woodward; Prayer, Mrs. William Ellis; Stewardship, Mrs. Leland Seaton; YWA, Miss Sydney Portis; GA, Miss Rosa Fiechter; Sunbeam Band, Miss Anna Mary Hock, Associational Presidents, Mrs. W. C. White and Mrs. George R. Ferguson.

There will be a banquet Saturday at 5:30 p.m. The Conference will close Monday at noon.

Don't miss this rewarding weekend. See you at Cedarmore!

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Training Union

Implementing Act In Your Church

by Eldon Boone

Leaders interested in Advancing Church Training in their church need to consider the following steps:

1. The pastor, Training Union director, minister of education, and other key leaders study and discuss the plan.
2. The Training Union council studies and adopts the plan.
3. The Training Union council identifies training needs of individuals and the church and previews lesson course topics and other Training Union curriculum materials to determine when supporting content will be available.
4. The Training Union director consults with adult and young people's leaders in all divisions of Training Union to coordinate efforts.
5. The Training Union council determines advance groups. Enlisting adults and young people each quarter is emphasized. Other age groups are considered as needed.
6. The Training Union director interprets ACT plan, including advance groups selected, to church council.
7. The Training Union director seeks church approval of plan, including adoption of guidelines for conducting specialized leader training on Sunday night.
8. The Training Union implements the six basic actions of the plan.

(1) ACT to create a climate conducive to encourage Training Union growth.

(2) ACT to determine church and individual training needs.

(3) ACT to set realistic goals.

(4) ACT to locate prospects.

(5) ACT to plan and conduct actions to enlist prospects.

(6) ACT to involve advance groups in a meaningful training program.

This is the last of four articles on the new Training Union plan for Advance in Church Training (ACT). A free tract containing more information is available from our department. Write for it today.



Church Music

Our Mandate to Minister—Through Music

by Eugene F. Quinn

Part II—"Whom We Can Serve"
Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15b). Why not take Christ through music to those who never attend church? Isn't God waiting to bless such an effort on your part? Could you serve any of the following groups in your community?

(1) **Mission Projects.** Does your church or association sponsor a mission where you would take your music? Do you have any group in your community which is segregated because of racial, ethnic, or social reasons?

(2) **Communications media.** If you have a local radio station, discuss with the program director, the possibility of musical spot advertisements; music and Bible reading; music and drama; a song sermon; and the typical type of radio program of music with a devotional message by the pastor. If you have a television station, discuss with the program director the possibility of the same types of programs involving music as listed under the previous sentence about radios. How about recordings? Have you considered the possibility of making and purchasing disc and tape recordings, and then distributing them by sale, gift, or loan, to the home of both church members and non-church members. These recordings played without the presence of guests can often reach the heart of individuals under the leadership of the Holy Spirit.

Next week: "Ministering In Institutions."

Ashley Goes to Hopkinsville

John H. Ashley has accepted a position as minister of education at First Baptist Church, Hopkinsville, Kentucky. Ashley comes from the Hayes-Barton Baptist Church in Raleigh, North Carolina. He will begin his duties at the Hopkinsville church on August 13.

Brotherhood

Brotherhood Work In Salem Association

by Forrest Sawyer

On May 29, the Phillips Memorial Church in Salem Association had a Father and Son banquet with 97 men and boys in attendance. On June 9, the men of Salem Association sponsored a program at Ekron Baptist Church which featured Bill Fortner and Hollis Walker of the Beth Haven Baptist Church in Louisville. The theme was "Laymen Witnessing for Christ." Then, on June 16 and 17 at the annual Royal Ambassador Camp-out at the new Associational Camp Ground, eighty men and boys attended.

Baptist Student Union

Names Needed

by J. Chester Durham

Recently we wrote every pastor in Kentucky making a special request. This request was for the names and addresses of students from their church who will be entering a college in Kentucky this fall.

The initial response has been splendid. We want to encourage other pastors to please comply with this request.

There are a number of reasons that we need this information. (1) We want to share this information with churches located in the college centers as well as Baptist Student Unions. This way both of these important institutions can contact your students even before they arrive on the college campus.

(2) On many campuses it is impossible to receive this information prior to the matriculation of the students at the fall semester.

(3) On other campuses there is no religious census card, and there is no way for the churches or for the Baptist Student Union to know that a Baptist boy or girl from your church has enrolled on their campus.

If you will help us in this matter, we will not only appreciate it but it will make it possible for us to have a more effective ministry to the thousands of students on our college campuses.

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Annuity

Attention, Budget Committees

by A. W. Walker

In planning your budget for the new year, don't forget to upgrade the retirement program for your pastor and church staff. Inflation at an annual rate of almost 3% has been cutting deep into the cost of living in recent years.

When the Ministers Retirement Plan began in 1940 in Kentucky, a maximum of \$4,000 annual salary was set for participation. When the present Southern Baptist Protection Plan began in 1954, the maximum salary for participation continued to be \$4,000. The 1940 dollar is now worth about 43 cents. This means that dues going into retirement programs for church employees should be at least doubled.

In order to provide more adequate retirement income, the Annuity Board has added two supplemental plans for **pastors, ministers of education, and ministers of music.** These are the Age Security Plan and the Variable Benefit Plan. If a church decides to set aside 10% of the total salary for members of this group, the first \$400 dues will go to provide the basic Southern Baptist Protection Plan, and any dues in excess of this amount will, at the member's election, be placed in one or both of the two supplemental plans.

Female church employees will use the Age Security Plan as their basic retirement plan and may also use the Variable Benefit Plan as a supplemental plan.

We therefore recommend that all Church Budget Committees give serious consideration to setting up an amount equal to 10% of the total salary of each church employee for retirement purposes.

We invite you to contact our office in the Baptist Building, Middletown, for further information.

Good News For Small Churches

Even though the annual salary of your pastor may be under \$4,000, the State Convention will pay matching dues on the maximum if the church does. This means that any church with a smaller salary is permitted to pay \$33.34 per month into the Southern Baptist Protection Plan so as to have maximum protection in this basic plan for the pastor.

This will be a real help for the pastor and his wife in their retirement years. He may be able to supplement his income by part time secular work now; but later in retirement it may be much harder to do even if his health would permit.

Write our office at once and let us explain this matter further and send you literature.



If you are under 35, you may just be getting a good start in life. With rent or mortgage payments, clothing bills, and all the other expenses young families have, a serious accident or illness might "wipe you out" financially.



If you are 35 to 65, your living expenses are higher than ever, and your chances of going to the hospital are increasing every year. A "Direct Cash Plan" may keep you out of debt when you are in the hospital.



If you are 65 or over and have Medicare, you will still have to pay a large part of your health care bills. A "Direct Cash Plan" can provide money for everyday expenses and for bills Medicare won't cover.

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Cash to make mortgage payments, buy food, meet car payments, pay for child care, school clothes—dozens of other expenses!

The American Republic "1-2-3 Direct Cash Plan" can pay you badly needed cash every week you are in the hospital, for up to a full year.

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